

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION SINCE 1877



MCCALL PASSES — In this undated photo, longtime Southern Baptist leader Duke K. McCall (left) is honored by Southern Seminary President R. Albert Mohler Jr., and the Southern Seminary community for his tenure as the longest-serving president of the seminary. McCall, a Mississippi native who held several other top positions in Baptist life, died April 2 at the age of 98. (BP photo)

Mississippian and Baptist leader Duke K. McCall dead at age 98

LOUISVILLE, Ky. (BP and local reports) — Meridian native Duke Kimbrough McCall, 98, a Southern Baptist statesman who helped found what eventually became the Cooperative Baptist Fellowship in response to the Conservative Resurgence in the convention, died April 2 near his home in Delray Beach, Fla., from congestive heart failure and respiratory distress.

McCall, whose contributions to the Southern Baptist Convention covered nearly 70 years, shaped the denomination in ways that continue to define it today. He served as president of three different Southern Baptist entities:

■ New Orleans Seminary (1943-1946), then known as the Baptist Bible Institute of New Orleans. He was age 28 when he accepted the presidency. Under his administration, the institution's name was changed to New Orleans Seminary.

■ Executive Committee of the Southern Baptist Convention in Nashville (1946-1951).

■ Southern Seminary (1951-1982) in Louisville, Ky. He was 36 years of age when he accepted the presidency and by the time he retired in 1982,

see MCCALL on p. 10

NEW POLICY FOR PHOTO SUBMISSIONS

Effective with the July 11, 2013 issue of The Baptist Record, all photographs submitted for publication in the newspaper must be sent via e-mail as a jpeg attachment (.jpg). Because of the cost and inconvenience of submitting a printed photograph (which involves taking a digital photograph, having it processed and printed, and the cost of postage involved in mailing), we are making this change to help both the sender and The Baptist Record to be good stewards. Photos can be submitted to The Baptist Record via e-mail at no cost, as opposed to the costs noted above. Thank you for your understanding and cooperation.



WORKING WITH DUMMIES — Participants in the Mississippi Baptist Disaster Relief Task Force Update March 22-23 at Central Hills Baptist near Kosciusko are seen working with dummies during CPR training, led by Mike Thorn. The Disaster Relief Update, presented annually, is a required training event for members of the Mississippi Baptist Disaster Relief Task Force. Task Force members receive specialized training in disciplines including chaplaincy, chainsaws, feeding, medical response, security, and CPR. (Photo by Tony Martin)

N. Korea's Christians plead for prayer as the threat of war escalates

SANTA ANA, Calif. (BP and local reports) — Christians in North Korea have asked for prayer as their country's leaders heighten threats of war against South Korea and the United States, according to an April 4 report from Open Doors USA, a Santa Ana, Calif.-based organization that tracks Christian persecution around the world.

"We know that our journey will not be an easy one, but we are sure that our faith, desperate hope and passionate desire will someday bear many fruit," a Christian believer in North Korea said, according to an Open Doors source in the country.

"No matter how difficult life is for us, we never blame or complain about our circumstances. God has promised us in the Bible that if we seek His Kingdom first, all other things will be given to us as well. Please pray for us," the believer said.

North Korea, having launched a long-range rocket in December followed by an underground nuclear test in February, escalated its rhetoric April 4 by warning its military is authorized to wage "cutting-edge smaller, lighter and diversified" nuclear strikes against the United States.

Newly sworn-in U.S. Defense Secretary Chuck Hagel said the Pentagon is taking Pyongyang's threats seriously, sending ballistic missile defenses to Guam, a Western Pacific territory that is home to U.S. naval and air bases.

Open Doors, which received reports from underground Christians in North Korea describing a war-like atmosphere in the country, said April 4 that prayer for the already-persecuted believers in the communist nation is more important than ever.

Summarizing the message the North Korean people received from the "high command" recently, a Christian leader said, "We are to meet the decisive battle with a gun in one hand and a hammer in the other."

The believer added, "The military army, navy, air force troops, strategic rocket troops, the red guards, and the red youth guards are already in

combat mode. Urgent meetings are being held everywhere, regardless if it is day or night. At those meetings, officials make decisions on what needs to happen in case war breaks out and everyone, including women, needs to be combat ready."

Open Doors sources in North Korea indicate that many cars on the roads are covered with camouflage nets, and soldiers are wearing hats with camouflage dried branches.

"North Korean leader Kim Jong-Un released a statement to his people, saying that 'If war breaks out because of the actions of the U.S. and puppet South Korean's unpardonable behavior, they will end up with a disgraceful downfall, and our people will greet a brilliant new day of reunification. The day has come to show off the power of Military First and our great nation to the whole world,'" the Open Doors report said.

Despite their leader's words, the people of North Korea continue to suffer under the fanatical regime, which rules the destitute country of 24 million people with a proverbial iron fist and has a special hatred for Christians, according to Jerry Dykstra, a spokesman for the California-based Open Doors USA.

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From the editor

WILLIAM PERKINS

Taken for granted

Editor's note: This Sunday, April 14, is Cooperative Program Sunday in Mississippi Baptist churches and across the Southern Baptist Convention. For high quality videos that can be shown during church services, visit www.mbc.org and click on the crawl at the top of the page.

It's human nature to grow accustomed to conveniences that have been around since before most of us were born. Virtually all of us grew up with a private-line telephone in our homes, but our great-grandparents were no less than amazed at the wires and handsets that transmitted their voices over party-line connections to distant locations at the speed of electricity. In contrast, young people today can't imagine a time when the ubiquitous cell phone didn't exist and "Internet" wasn't even a word in the English language.

We tend to take for granted those things that seem to have been in wide use forever, if only because our frame of reference is so short. We forget that Disney World, antibiotics, satellites, NASCAR, air conditioning, jet flight, fiber optics, and literally thousands of other items we use and enjoy every day were invented and commercialized within the last 100 years — and some in a much shorter time frame than that. It just seems that life has always been this easy and everything has been taken care of for us.

So it is with the Cooperative Program, Southern Baptists' all-encompassing funding system that has made us one of the strongest Great Commission-centered organizations in the history of Christendom. It has worked so well for so long that we take it for granted. We shouldn't.

In the beginning — of the Southern Baptist Convention, that is — many groups and entities approached individual churches and appealed for financial support for their individual ministries. This was called the "societal method," which proved tiresome to church congregations who found themselves listening to just about as many financial appeals as sermons. The societal method often resulted in undue competition among missions groups who were all chasing a limited number of dollars. It created winners and losers, and depended too much on exaggeration and emotional manipulation in order to acquire those precious few available dollars.

The 75 Million Campaign was introduced to Southern Baptists in

1919, conceived as a way to provide in one package the funding for all missions and ministries from the local church through the state Baptist conventions and ultimately to the Southern Baptist Convention. The 75 Million Campaign didn't achieve its lofty goal, but it provided the practical base that led to the development of the Cooperative Program in 1925.

The Cooperative Program proved to be a roaring success, and continues today. It represents nothing less than the remarkable joining together of individual Baptist churches, state Baptist conventions, and the Southern Baptist Convention — each a separate and independent entity — to accomplish the Great Commission as enunciated by our Lord and Savior Jesus Christ in Matthew 28:18-20.

There are many facets to how churches support missions, but here's a simple explanation of how the Cooperative Program works. An individual church member provides a monetary gift to his/her church (the tithe). The church body then decides how much of the collective gifts will be retained for that church's missions activities, and they send the remainder to their state Baptist convention. Representatives of the churches in "friendly cooperation" with the state convention, called messengers, meet together and decide how much of the funds sent by churches will be retained for state missions. Those messengers send the remainder to the Southern Baptist Convention, where another set of messengers from local churches meets to decide how Southern Baptist missions will be funded.

Since the inception of the Cooperative Program, Mississippi Baptists have given a breathtaking total of \$830,000,000 to the Cooperative Program. The total for the first year (1925) was \$209,404. The first year to top \$1,000,000 came in 1952. It took 28 years (1980) to reach \$10,000,000, and only ten years more (1990) to reach \$20,000,000. Thirty million dollars was achieved in 2002, and the all-time record was set in 2008, with \$35,088,617 given. (Source: www.cpmmissions.net)

Glory to God! May Mississippi Baptists, and Southern Baptists on an even larger scale, continue to be found faithful in helping to bring Mississippi and the world to Jesus through our sacrificial support for the Cooperative Program — and may we never, never take it for granted.

A moment of clarity in abortion debate

One side talks about choice. The other side talks about life. In the abortion debate, there are few times when clarity breaks through so that only the most ardently committed, truly pro-abortion advocates can fail to see — or at least admit — the moral reality of abortion.

Such a moment of clarity occurred March 27 before a Florida House of Representatives committee considering a bill that would provide protections to children born alive after a failed abortion. The measure would require medical attention be given after "botched" abortions — that is, where the baby lived rather than died.

During the Civil Justice Subcommittee's consideration of the Infants Born Alive Act (H3 1129), Alisa LaPolt Snow, a lobbyist representing Florida Alliance of Planned Parenthood Affiliates, testified that what happens to a live baby of a botched abortion should be the decision of the woman and her doctor.

The bill "inserts politics where it does not belong," said Snow, never minding the fact that the bill sponsor, Rep. Cary Pignan, R-Avon Park, is an emergency medicine physician. "Decisions about whether to choose adoption, end a pregnancy or raise a child must be left to a woman, her family and her faith with the counsel of her physician or health care provider without the interference of politicians," she said.

Snow, no doubt understanding the awkward position her opposition put her in, felt obligated to add, "I want to be sure to say that Planned Parenthood condemns any physician who does not follow the law or endangers a woman's or a child's health."

Still, she insisted, "(We) do not believe that politicians should be the ones who decide what constitutes the best medically appropriate treatment in any given situation."

Responding to Snow's testimony, four incredulous lawmakers asked her 10 questions, seeking to understand why Planned Parenthood would oppose requiring medical assistance to living children.

"So, um, it is just really hard for me to even ask you this question because I'm almost in disbelief," said Rep. Jim Boyd, R-Bradenton. "If a baby is born on a table as



Guest opinion

with James A. Smith Sr.

a result of a botched abortion, what would Planned Parenthood want to have happen to that child that is struggling for life?"

"We believe that any decision that's made should be left up to the woman, her family, and the physician," Snow responded. Snow could not answer another lawmaker's question concerning what Planned Parenthood doctors do in the circumstance of a live birth.

Rep. Jose Oliva, R-Miami Lakes, pressed further: "Along the same lines, you stated that a baby born alive on a table as a result of a botched abortion that that decision should be left to the doctor and the family. Is that what you're saying?"

Snow replied, "That decision should be between the patient and the health care provider."

"I think that at that point the patient would be the child struggling on the table, wouldn't you agree?" asked Oliva. Through a nervous smile Snow stammered, "That's a very good question. I really don't know how to answer that. I would be glad to have some more conversations, you know, with you about this."

On his own, Rep. Mike Clelland, D-Lake Mary, a lifelong pro-chooser, asked Snow five times in multiple ways why Planned Parenthood opposes the bill. After Snow semantically dodged the questions and repeated the essence of her testimony and prior answers, Clelland asked in exasperation, "What objection could you possibly have to obligate a doctor to transport a child born alive to a hospital where it seems to me they would be most likely to be able to survive?"

Snow weakly answered that there

see SMITH on p. 10

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Survey: Some church-goers hold casual views on doctrine

NASHVILLE (BP) — While many Christians have a grasp of important doctrinal positions, some church-goers struggle with basic truths about salvation, the Bible, and the nature of God.

A LifeWay Research study on Doctrinal Positions, released April 5, shows 81% of churchgoers agree in regard to salvation that, "When you die, you will go to heaven because you have confessed your sins and accepted Jesus Christ as your Savior." Yet 26% of church-goers concurrently believe that, "If a person is sincerely seeking God, he/she can obtain eternal life through religions other than Christianity," while 57% disagree.

"Consumers in America are accustomed to having endless combinations of choices for every want in life. Biblical truth is radical because it teaches that eternal life is a relationship with God through Jesus Christ alone," said Ed Stetzer, president of LifeWay Research, a division of Southern Baptists' LifeWay Christian Resources in Nashville.

Other responses regarding beliefs about life after death include:

■ "When you die, you will go to heaven because you have tried your best to be a good person and live a good life" (selected by seven percent of churchgoers).

■ "You have no way of knowing what will happen when you die" (five percent of churchgoers).

■ "When you die, you will go to heaven because God loves everyone and we will all be in heaven with Him" (four percent).

■ "When you die, you will go to heaven because you have read the Bible, been involved in church, and tried to live as God wants you to live" (two percent).

■ "There is no life after death" (one percent).

The survey also reveals that churchgoers strongly hold to the accuracy of the Scriptures, with 82% agreeing that "The Bible is the written word of God and is totally accurate in all that it teaches." Ten percent disagree and eight percent neither agree nor disagree.

While the majority of churchgoers (75%) strongly regard the God of the Bible

as not the same god worshipped in other world religions, 13% say the God of the Bible is no different from the gods or spiritual beings depicted by world religions such as Islam, Hinduism, and Buddhism.

Another 12% neither agree nor disagree with the uniqueness of the God of the Bible.

The study also shows nearly two-thirds (71%) agree with the statement: "God is just and sin has to be punished." However, 13% of churchgoers disagree and 16% neither agree nor disagree with the statement.

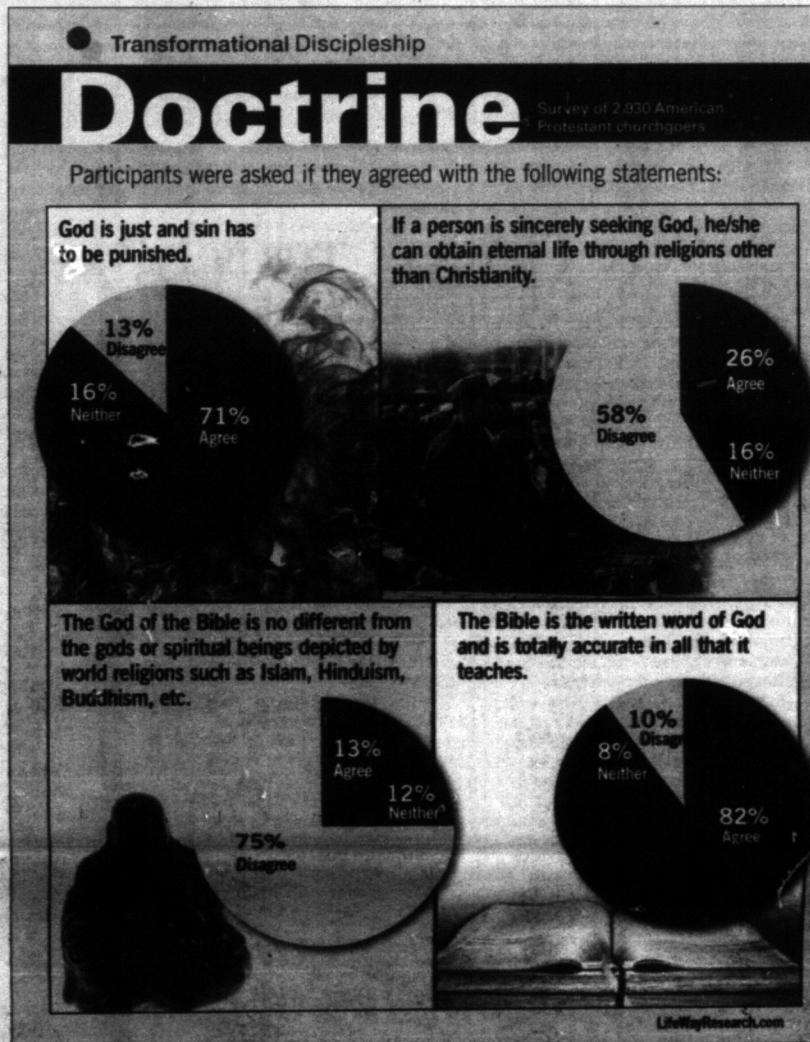
The research found that churchgoers respond better to the questions when engaged in activities including reading the Bible, participating in small groups or classes such as Sunday School, reading a book about what's in the Bible, confessing sins to God and asking for forgiveness, or going through a class or training group for new believers.

"If churches stopped to assess their congregation on these biblical truths, many would be surprised to find out how many are struggling with basic doctrinal issues," Stetzer said.

"Every church has a different mix of mature disciples and spiritual infants who still need a diet of the basic Gospel message," he noted. "A discipleship process must help every person take the next step in his or her spiritual journey. Too many churchgoers are stuck on square one."

The findings on doctrinal convictions are part of LifeWay Research's Transformational Discipleship Assessment, the largest research project of its kind, on the Web at TDA.LifeWay.com

Methodology: The survey of 2,930 American adults who attend a Protestant church once a month or more was conducted Oct. 14-22, 2011. A demographically balanced online panel was used for the interviewing. Respondents could respond in English, Spanish or French. The sample provides 95% confidence that the sampling error does not exceed plus or minus 1.8%. Margins of error are higher in subgroups.



The gift that will keep on giving, for the rest of my life

By Jeff Iorg
Correspondent

My grandmother died in March. She was a devout Christian who lived a full life of service to God and others.

Before it was cool, she helped start a church that has grown to be one of the strongest in its area. People at her memorial service spoke of her personal witness to them, her direct way of getting



IORG

to the point about spiritual matters, and her constant love for those who struggled with life's challenges. She truly was a remarkable woman.

My earliest memory of her was going to her house for Christmas when I was only six or seven years old. I wanted a watch for Christmas — not some toy, but a grown-up watch to show everyone my budding maturity. On Christmas Eve, grandmother said we each could open one present. I scanned the tree, looking for the smallest box that just might be my watch.

Nothing really matched watch-size, but one rectangular box had possibilities. I selected that gift, hopeful

it would fulfill my dreams. I opened it enthusiastically.

It was a Bible, about the worst gift imaginable for me at the time. My disappointment was more than evident. Who gives a kid a Bible for Christmas? It was a zippered King James Version, red-letter edition, with my name embossed in gold on the front.

What a nerdy gift, a real downer for my emerging manhood.

Somehow the Bible made it home with me. It sat on a shelf for a few years. In my early teen years, I committed myself to Jesus as Lord. I started reading the Bible, using the one grandmother gave me for a few years. After a while, it went back on the shelf and was replaced

by various Bible versions and styles. Now, the Bible is on my phone and tablet, and I can't remember the last time I carried a print version.

My first Bible survived multiple moves, becoming an important life memento along the way. When my grandmother died, I thought about the Bible she had given me and the prophetic nature of the gift. The Bible changed my life, became the focus of my ministry, and now drives the curriculum of our seminary.

I took that old Bible off the shelf and used it to preach from at her memorial service. Holding it in my hands was a tangible reminder of her love, her vision for my life, and her legacy of Chris-

tian faith invested in so many people. A most disappointing gift became the best gift of all!

And yes, on Christmas morning when I was young, a smaller square box was under the tree — a watch. But what seemed timely at the time has long been overshadowed by the timeless gift of the Word of God.

Editor's note: Iorg is president of Golden Gate Baptist Seminary in Mill Valley, Ca. He delivered the *Bible Treasures* series of devotionals at the 2012 annual meeting of the Mississippi Baptist Convention. This column first appeared at his website, JeffIorg.com, and appears here courtesy of Baptist Press.

Throughout the Scripture, God instructs His people to gather together to worship Him. Why? Can you not worship alone and have an encounter with God like Moses did at the burning bush? Sure you can. So why would God want us to assemble together to sing, pray, read His Word, and share in the fellowship? In recent years studies have shown that there are growing numbers of people who consider themselves spiritual but not religious. By that they mean that they know the Lord, they love Him, and they seek to live for Him, but they do not desire to be a part of any organized religious body. I know people who are spiritually attuned to the things of God and morally upright who fit into this category. Can you be saved and not be going to church? Well, if we believe that Jesus is the One that saves us and not just for our faithful attendance at church, we must conclude that it is possible.

So why is it that God wants us to come together and be in church? If it is not essential to go to heaven when you die, why would He give a command to us, "To forsake not the assembling of ourselves together, as the manner of some is" (Heb. 10:25)? I even know some people who somewhat go to church in a disconnected, distance learning kind of fashion. They sort of keep up with what is going on at church so if something interesting or unusual does take place they can order a CD of the worship service and catch up on that experience. They may even log on to their computer to listen to a service or watch it just so that they can know what is happening. Of course, in biblical times no such technological possibilities existed. So obviously, in their minds it is not really necessary to join together and experience what was experienced on Sunday morning, Sunday evening, or at some special service. That sort of thinking actually misses the point of why a living God wants us to come together. It ignores two great biblical truths that you cannot experience with-

Why Go to Church?

out being there. What are these truths?

First, worship is about Him and not about us. When our worship becomes need driven, centered on self needs, and what I can get out of it, we lose sight of the fact that we are to come to meet with God. The music—whether contemporary or traditional, the message—whether focused on the human dilemma or finding self-worth, and even the offering, which sometimes is degraded to simply an effort to fund the work of the church, causes us to lose sight of a magnificent encounter with a living God. A gathering of praise, adoration, and focus on Him can be life transforming. Even in that magnificent worship encounter in Isaiah 6, Isaiah came to a meeting with God after his own personal losses and hurts ended with seeing the Lord and then seeing the Lord meet the needs that he had. If we make the effort to come longing to see Him, desiring to meet with Him, and setting aside time, thought, and effort to engage with the God who loves us and made us, our worship will be transforming because it is about Him.

Second, worship is about them rather than us. There is a dynamic that is taking place in worship that

directly involves you touching other lives. We do not just come to get our cup filled and to hear some fascinating truth that will stimulate and inspire us. Our lives in the Lord are actually made in a fashion to bless others. The New Testament church met in gatherings that were Koinonia moments. Love for one another permeated the atmosphere. Being together with people who obviously love Jesus and are also loving, redemptive, caring, and encouraging will make a difference in you. By the same measure, when you go to church your life blesses others. Sometimes you will see and know that you have reached out and helped someone. At other times, you will be totally oblivious to the fact that your presence at the meeting made a difference in someone else's life, but you can rest assured that it does.

Recently, I was at a worship service celebrating the life of a person who had died. Hundreds of people had come together to celebrate a life well-lived. It was a high moment of worship because the person's life had been decades of living devoted to Jesus. I left blessed, but in time the reflections on that day were wonderful and encouraging moments that I had with the family members who

was there and whom I had not seen in a long time. I did not know that they were coming but seeing them and being blessed and lifted by their presence lingered with me for weeks to come. If they had not been there the moment would still have been good, but it would not have been near as meaningful or fulfilling as seeing that family. If they had not been there, neither they nor I would have ever known what we missed. We were all better off because we met together.

You may think that if you are not in your place in the choir, if you are not there in your Bible Study group, or if you are not sitting being a part of a gathering exalting our Savior that it will not make any difference. You may have heard the old saying, "You don't know what you don't know." Well, in this case, you need to know for in that context God is at work doing something in your life and through your life that is marked by spiritual power and great value that makes a difference for Him, for them, and for you.

I know people who do not go to church because they have determined that it is boring. Others don't go because of some disagreement or fuss that is taking place in the church over some issue. There are others who do not go simply because as they express it, "They have gotten out of the habit." I am convinced that if we get realigned to understand that worship is about Him and not us, about them and not just what we get, we will find that what God does in our lives will expand far beyond what we ever thought that worship could be in a personal and ongoing way because God brings us together.

The Lord's Day is just ahead, and it is a great opportunity to commit in your own heart to be where God wants you to be, meeting with Him, blessing others, and allowing Him to do what He wants to do in your heart.

The author can be contacted at directions@mbcb.org.

Buryl Red, Baptist composer, dies of cancer

NASHVILLE (BP) — Prolific Baptist composer and hymn writer Buryl Red died in New York City on April 1 after a long battle with cancer. He was 76 years of age.

Among his many credits, Red was the founding musical director and conductor of The CenturyMen, a men's choir made up of Baptist church music directors from around the world. Since their founding in 1969, The CenturyMen have performed across the U.S. and in at least 11 other countries, according to thecenturymen.com.

When The CenturyMen's recording, *Beautiful Star — A Celebration of Christmas*, was nominated for a Grammy in 2000, Red told Baptist Press, "We see our work as a way to communicate the message of Christ with the secular world. I feel like our music can communicate beyond the musical language of the church."

In addition to his work with The CenturyMen, Red is perhaps best remembered as composer of *Celebrate Life*, a musical created with lyricist Ragan Courtney, considered a landmark in church music. Released in 1972, *Celebrate Life* is still in print and sold by LifeWay Worship, the music division of LifeWay Christian Resources of the Southern Baptist Convention.

LifeWay worship director Mike Harland, a native Mississippian and former minister of music at Broadmoor Church, Madison, remembered Red in a blog post April 2.

"I'll never forget the first time I saw a set of drums in a church," Harland wrote. "It was there to be part of the groundbreaking youth musical, *Celebrate Life*.

"And, I'll never forget the first time I saw an accompaniment track — it was in my church — Tate Street Baptist Church in Corinth, Miss. It was on a 'reel to reel' deck, and with it we sang Buryl's classic collection 'The Old Songs' — another groundbreaking idea. Imagine modern, rhythmic versions of old hymns for a new generation — just who did that first? Not Chris Tomlin — no, it was Buryl Red."

Harland also credited Red with introducing Baptists to the style of modern worship music that came out of the Jesus Movement in the 1960s and '70s. "[Red] loved virtually every style of music. As long as the presentations of it reached a level of excellence befitting the glorious Savior we love."

The song, *In Remembrance*, from *Celebrate Life* has become a standard and is included in the latest edition of the Baptist Hymnal. Red conducted a choral performance of the song at

the hymnal's dedication ceremony in 2008, calling it a highlight of his career, Harland recounted.

Red's output includes more than 2,500 published works; production of more than 4,000 recordings; the musical supervision, composition, and arranging for several hundred shows, documentaries, and musical specials for network and cable television; and the writing and editing of more than 50 music textbooks, according to information from a working program for an upcoming concert in Red's honor.

A native of Little Rock, Ar., Red graduated from the music schools of Baylor University and Yale University before making his home in New York City. In the early '60s, he served as music minister of Manhattan Church, the first Southern Baptist Church in New York City.

An April 2 email from Diane Cobb, executive secretary of the Church Music Publishers Association, of which Red was a member, described a man who was considered a mentor by many.

Red is survived by his wife Virginia, son Eric, and grandson Adrian. A private funeral was held April 9 in Manhattan. A memorial tribute concert is planned for April 29 at Central Presbyterian Church in Manhattan.

SBC opens meeting registration

JACKSON, Ms. (Special) — The 2013 annual meeting of the Southern Baptist Convention (SBC) will be held June 11-12, at the George R. Brown Convention Center in Houston, Texas. Most Mississippi Baptist churches are using the online registration process at www.sbcannualmeeting.net, to pre-register messengers for the Convention. For those churches not using the online process, registration cards may be obtained by contacting Brenda Box, Executive Administration, Mississippi Baptist Convention Board, at (601) 292-3201, or toll-free outside Jackson (800) 748-1651, ext. 201. Email: box@mbcb.org.

SBC messenger cards are required in order to participate in the business sessions of the annual meeting, and are mailed only by church request. For more information, contact Box at the above phone numbers or email.

Just for the Record

The RAs of **FIRST CHURCH, HOLLY SPRINGS**, held their annual RA Race Day Jan. 23. The 1st – 6th grade GAs served as cheerleaders for the event.



CALVARY CHURCH, BOGUE CHITTO, recognized its Bible drillers who will be participating in the county and state Bible drills. Shown are Riley Watts, Georganna Allen, Mallory Martin, and Charlise Wilson. Pam Hatten and Pam Wallace, leaders; Hal Hatten, pastor.



SEMINARY CHURCH, SEMINARY, ordained Joey Wilson as deacon earlier this year. Shown are Wilson and pastor Tim Hubbard.



FIRST CHURCH, HICKORY FLAT, hosted a community service Apr. 1. Blue Mountain College Chorale, music; Barbara McMillin, Gary Linville, and Randy Hamilton, speakers. Shown is the chorale.



FIRST CHURCH, KOSCIUSKO, ordained Robert G. Browning as a deacon Mar. 24. Shown are pastor Barry C. Corbett, Browning, and his wife Carrie.



WADE CHURCH, MOSS POINT, held a baby dedication service Feb. 3. Shown are Cheryl Colvin, children's ministry coordinator, Jeremy Pressenos, Mallory Pressenos, and their daughters, Bayleigh and Ana Leigh. Pastor Everett Childers officiated the service.



The ladies' Sunday School class of **FIRST CHURCH, OLOH, SUMRALL**, held a reception in March for Andrea Innabnit, their new pastor's wife.



The children of **UNITY CHURCH, IUKA**, enjoyed a presentation of the resurrection of Christ demonstrated with Easter eggs. Robert Taylor gave the presentation. Wayne Crum, pastor.

FROM YOU TO ETERNITY: A JOURNEY OF COOPERATION



1
Mississippi Baptists gave \$510,470,159 to the Lord in 2012 through local church offerings.



2

Mississippi Baptists gave \$92,152,337 to mission support through the Cooperative Program.

GREAT COMMISSION

- GO INTO ALL THE WORLD AND PREACH THE GOSPEL... MARK 16:15
- MAKE DISCIPLES OF ALL PEOPLE, BAPTISING THEM IN THE NAME OF JESUS... TEACHING THEM TO OBSERVE ALL I HAVE COMMANDED... MATTHEW 28:19-20
- YOU SHALL RECEIVE POWER FROM THE HOLY SPIRIT AND BECOME MY WITNESSES TO THE ENDS OF THE EARTH... ACTS 1:8

YOU

3

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JOURNEY THROUGH THE COOPERATIVE PROGRAM



Mississippi Baptist
conventions gave
\$37 to world
missions to support
the Cooperative
Program.



3
The Mississippi Baptist
Convention allocated
Cooperative Program
gifts into strategic
mission ministries:

- Global Missions (2003)
\$11,893,223
- Church Growth Ministries
\$5,848,200
- Christian Education
\$6,475,481
- Personnel Ministries
\$2,551,359
- State Missions
\$5,256,967
- Executive Leadership/Communication
\$2,784,302

5



4
Mississippi Baptists gave \$2.6 million
for evangelism and church planting in
North America compared with over
\$40 million from other state
conventions. The North American
Missions Board contributed over
1,700 church planters and
catalysts and mobilized almost
200,000 short-term volunteers.
Southern Baptists recorded over
500,000 baptisms last year in
North America.

4



6
Your church's mission support
through the Cooperative Program
is critical. More than 5 billion
people worldwide still do not know
Jesus. Two million of these people
live in Mississippi. Pray for the
Lord to break through barriers.
Increase your gifts to church
efficiency and encourage your
convention to increase its
Cooperative Program support.

8

ETERNITY

COOPERATIVE PROGRAM SUNDAY

DAY IN YOUR CHURCH

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Letters to the Editor

Unsigned letters will not be printed. Multi-copy and form letters will not be printed.

Each correspondent must include a home address and home telephone number for verification. Cell phone numbers are not acceptable. In special instances, name may be withheld at writer's request and editor's discretion.

Please include the name of cooperating Mississippi Baptist church where correspondent is a member. (Mississippi Baptists' letters will receive priority.)

Letters must be limited to 250 words. All correspondence is subject to editing. Correspondents must refrain from personal attacks, offensive characterizations, and political partisanship. The opinions expressed in letters to the editor do not necessarily reflect the views of the Mississippi Baptist Convention Board.

There is no guarantee that an individual's letter will be published. No more than one letter from an individual will be published during a six-month period.

When in the judgment of the editor a given issue has received sufficient attention, correspondence dealing with that issue will no longer be published and a notice will be printed to that effect.



MS POSITIONS

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SERVE IN MONTANA

Editor:

Libby, Montana, is a friendly community of about 4,000 people in the heart of the 2.5 million acre Kootenai National Forest. Visitors and natives alike enjoy much of God's beautiful creation through cross country skiing, downhill skiing, hunting, fishing, hiking, and many other activities. Only about 10% of the population are in evangelical churches, while virtually all of the rest are unchurched. Because of mine closures and a slow timber industry, this service oriented community tends to be more economically challenged.

One of the ways Libby Baptist Church strives to be light for Jesus Christ in this dark community is through Sunshine Preschool, which is an outreach ministry that was established in 2000. The priority of the preschool is to provide quality early childhood education, with a passion to share the Good News of Christ. As a result, several families have been saved and actively serve in the local body. Currently there are two classes that are taught: Pre-1 (three year olds) and Pre-K (four year olds). Each class attends two days per week with an average of 16 - 20 children per class.

We are currently searching for a director/lead teacher. If you have sensed God's leading with respect to this type of ministry or would like to receive an information packet, please contact Libby Baptist Church at (406) 293-6556, or email us at libbybaptistchurch@hotmail.com.

Nicole Kapan
Libby, Mt.

FEARLESS LEADERS

Editor:

I thank the Lord for sound and fearless leaders like our Southern Baptist Convention (SBC) President Fred Luter and our executive director-treasurer of the Mississippi Baptist Convention Board, Jim Futral. Both of these men have spoken out scripturally on two red-hot issues that are impacting our churches: same sex marriage and the SBC debate over Calvinism.

Same sex marriage is unbiblical on its face, and unsound and illogical in its judgment. There is really no debate on this question among doctrinally sound Christians.

The SBC debate on Calvinism is another matter. Luter is correct in saying this issue could split the convention. It possibly could, if not squarely addressed by our pastors and leaders. At least one of our seminaries is turning out young preachers who, in reality, are Presbyterians in doctrine and practice.

Instead of forming another advisory team to consider the question, why not simply take the Bible for what it says? Honestly, we need go no further than John 3:16, "For God so loved the world (of lost humanity) that he gave His only begotten Son, that whosoever believed in Him should not perish, but have everlasting life."

We are Baptist. Let us preach the Gospel of grace and the whole counsel of God. Let us witness to the lost all around us every day, and offer

salvation through Jesus Christ alone, and allow the Holy Spirit to do His work in the hearts of men and women and boys and girls.

Let's be expository preachers of the Word of God.

Jerry File, pastor
Highpointe Church
Raymond

MUSGROVE REVERSAL

Editor:

As thirty-two year member of First Church, Jackson, I wish I had been asked to comment on former Governor Ronnie Musgrove's status in my church for the article, "Baptist former governor reverses his position on same sex marriage" (March 28, page one). I would have said that Ronnie has been a faithful member since he became governor in January, 2000. His children were active in Sunday School. He has been a member of the choir and he taught a men's Sunday School class for several years, ending this year.

I was privileged to join Ronnie's class and found him to be a Biblical scholar, open to the leading of the Holy Spirit, and an encourager to his class members. Although Ronnie was not an elected deacon, I found him a Christian leader by example.

I have no doubt that Ronnie came to his conclusion on same sex marriage after prayer and Bible study. Based on my observance of Ronnie's example as a member of First Church, Jackson, I am still convinced that Ronnie lives his life directed by the teachings of the Bible and the Holy Spirit. I hope he remains my fellow church member for many years.

George S. Luter
Jackson

TURN OR BURN

Editor:

In the beginning, God created man (Adam) to tend to the garden and take care of the animals. He created woman (Eve) for a helpmate for Adam. This was done to replenish the earth. If you don't know what "replenish" means, it means to bear children.

As all Christians know, God created Adam and Eve, not Adam and Steve. Adam and Steve cannot bear children. True Christians know this. Those who are holding up Adam and Steve are not Christians even though they claim to be. My Bible doesn't teach such things. The True Book tells us this, that God says He has given them over to a reprobate mind.

People, wake up and look where you are going to spend eternity. Will you spend it in heaven or hell? Heaven - smiling and singing. Hell - burning and screaming. Keep doing and supporting this and you will wake up in hell, burning and screaming.

I'm writing about this because I care for your soul.

Virginia Broom
Oakvale

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Jesus said; "I am the light of the world. Whoever follows me will not walk in darkness but will have the light of life." (John 8:12)

Simply share the following prayer with God in your own words:

1. Lord, I admit that I need you. (I have sinned.)
2. I want forgiveness for my sins and freedom from eternal death. (I repent.)
3. I believe Jesus died and rose from the grave to forgive my sins and to restore my relationship with you. (I believe in Jesus.)
4. By faith, I invite Jesus Christ into my life. From this time on, I want to live in a loving relationship with Him. (I receive Christ as my Savior and Lord.)

"But as many as received him, to them he gave the right to become children of God, even to those who believe in his name." (John 1:12)

If you make a decision for Christ today, contact a local Southern Baptist church for spiritual guidance.

Just for the Record



The nursery choir of **FIRST CHURCH, EUPORA**, sang Jesus Loves Me and This Little Light of Mine during Easter Sunday services.



The Women on Mission of **BRANCH CHURCH, MORTON**, prepared soup meals and delivered them throughout the community as an outreach ministry. Shown are Kathy Bates, Carolyn Stewart, Dorothy Simpson, Mayzelle Coward, and Brenda Rogers.



The children's church of **BETHANY BAPTIST, POTTS CAMP**, made homemade quilts and calendars and raised over \$300 for the Margaret Lackey State Mission Offering. Donald Worsham, pastor.



The children of **CALVARY CHURCH, BOGUE CHITTO**, enjoyed their annual Easter egg hunt at the church. Hal Hatten, pastor.

In other Church News:

► The churches of the **Kemper County Association** will sponsor a Wild Horse Ministry Day April 20 at the Scooba Riding Club Arena in Scooba. Paul Daily of Wild Horse Ministries,

Jena, La., will demonstrate training techniques. For more information, contact Mike Rasberry at (985) 290-7572 or email faithwalk@usa.net.

► **Barton First Church, Byhalia**, will present Heaven's Gates and Hell's

Flames April 21 - 23, 7 p.m. John Mc-Mullen, pastor.

► The Women's Ministry of **Yazoo County Association** hosted an Associational Women's Conference Feb. 23 at Center Ridge Church, Ya-

zoo City. Linda Coleman, Bible study leader; Nancy Ingram, music. Various breakout conferences and lunch were offered. Yazoo Association missions directors are Diane Martin, Center Ridge Church, and Hollie Hood, Holly Bluff Church.

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HNOBRT XVFS FNBK FNWF GXF FNBOY

FYXHF OV NOK.

GYSPBYZH FNOYFQ: LOPB

Clue: Q = Y

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Acts One: Seven

By Charles Marx, 1932-2004, © 2005

Staff Changes



OKAHOLA CHURCH, PURVIS, has called Josh Spiers as pastor, effective Jan. 6. He is shown with his wife Melissa.

MCCALL

cont. from p. 1

had become the longest-serving president in the history of Southern Seminary.

Beginning in 1980, McCall served a five-year term as president of the Baptist World Alliance. The Southern Baptist Convention was a member at the time but has since withdrawn from the organization.

The son of a judge, McCall held an undergraduate degree from Furman University in Greenville,

S.C., where he graduated summa cum laude and as valedictorian of his class. He also held Th.M. and Ph.D. in Old Testament degrees from Southern Seminary.

During his career, McCall stood firm for the civil rights of African Americans, and it was during his tenure at Southern Seminary that Martin Luther King Jr. spoke in chapel and in class in 1961. He also led the seminary in growth, both in enrollment and endowment.

In the battle for control of the SBC that has become known as

the Conservative Resurgence, McCall sided with the moderates and at the SBC annual meeting in 1982 lost to Jimmy Draper in a runoff for president. Draper's election was the fourth year in the line of conservative presidents that eventually solidified control of the convention for conservatives.

"We do not always agree with each other on everything," he said in 2009 at the Southern Seminary's 150th celebration service, "but what I call upon us to recognize is that the hand of God is upon this institution and those

with responsibility for her and that we acknowledge that and say, 'We will continue our own convictions as they diverge from one another. But we will stand together in one common commitment in the name of Jesus Christ our Lord."

On the 60th anniversary of McCall's election, the seminary honored him at an event on Sept. 6, 2011. Earlier that same year, in April, the McCall Family Foundation established the Duke K. McCall Chair of Christian Leadership and the McCall

Leadership Lectures series at Southern Seminary. The inaugural lecture in that series came at the anniversary celebration.

McCall is survived by his wife Winona McCandless, a widow whom he married after his first wife, Marguerite Mullinix McCall, died in 1983; and four sons.

The family held visitation services in the Duke K. McCall Sesquicentennial Pavilion at Southern Seminary on April 7, with the funeral service the next day at his former pastorate, Broadway Church in Louisville, Ky.

SMITH

cont. from p. 2

are some "logistical issues involved that we have some concerns about."

The measure passed on a 10-2 vote, with several pro-choice members voting in favor, including Clelland. "I've been pro-choice my whole life," he said before the vote. "I can't think of a more sensible bill."

Clelland told Sunshine State News, "It floored me that this exists at all, ever. When I heard this happens, I was just taken aback."

Snow's 8-minute testimony has ricocheted around the Internet, with even Florida House Speaker Will Weatherford (@ WillWeatherford) tweeting a link to one account, including video, of Snow's "extremist" views.

As shocking as Snow's testimony is, in reality she merely articulated the moral logic of the so-called pro-choice movement. In their more frank moments, the most radical of pro-choice advocates have argued that babies — whether disabled or not — can be killed after birth since the moral status of young children is no different than those killed by abortion.

Last year, the London-based Journal of Medical Ethics published an article

arguing that newborn babies are not "actual persons" and do not have a "moral right to life," reported the British newspaper, The Telegraph.

The article, *After-birth abortion: Why should the baby live?* was written by two ethicists who argue, "The moral status of an infant is equivalent to that of a fetus in the sense that both lack those properties that justify the attribution of a right to life of an individual."

Alberto Giubilini and Francesca Minerva, who teach in Australian universities, authored the article.

"Both a fetus and a newborn certainly are human beings and potential persons, but neither is a 'person' in the sense of a 'subject of a moral right to life,'" wrote Giubilini and Minerva. "We take 'person' to mean an individual who is capable of attributing to her own existence some (at least) basic value such that being deprived of this existence represents a loss to her."

As such, the ethicists argued it was "not possible to damage a newborn by preventing her from developing the potentiality to become a person in the morally relevant sense." Therefore, the authors argued, "what we call 'after-birth abortion' (killing a newborn) should be permissible in all the cases where abortion is, including cases where the

newborn is not disabled."

Giubilini and Minerva prefer "after-birth abortion" to "infanticide" in order to "emphasize that the moral status of the individual killed is comparable with that of a fetus."

These ethicists may be more scholarly and frank than Snow, but their moral logic is the same, which is why Planned Parenthood opposes Pigman's humane legislation. Such is the nature of pro-choice logic that what would seem reasonable to most must be opposed by the abortion lobby.

"After-birth abortion," whether implicitly condoned before a legislative committee or explicitly argued in an academic journal, confronts us with moral clarity about what's at stake in this debate — a vulnerable human being, indeed an actual person made in the image of God, worthy of protection under the law.

Editor's note: Smith is executive editor of the Florida Baptist Witness, the news journal of the Florida Baptist Convention in Jacksonville. This column first appeared online at gofbw.com, and appears here courtesy of Baptist Press. Snow's statements can be viewed at the 39-minute mark of http://myfloridahouse.gov/VideoPlayer.aspx?eventID=24357504_2013031294&co=minutesID=2719.

Submission Guidelines

The Baptist Record is pleased to publish news and photographs of special events that take place in cooperating churches of the Mississippi Baptist Convention.

News submitted for publication in The Baptist Record must be either (a) typewritten, (b) neatly printed on 8 1/2 by 11-inch paper, or (c) neatly printed on standardized forms provided by the newspaper. All articles must be received in writing; no articles will be accepted over the telephone.

News may be submitted electronically to the address below, and must be contained in the message segment of an e-mail form. Due to increasing virus threats, no text attachments will be accepted. Photograph attachments are permissible.

Please make articles concise. Include the who, what, when, where details of the story, along with a contact person's address and telephone number.

Photographs may be color or black and white. Instant photos and digital printouts

are not reproducible. Digital photos may be used if submitted as a JPEG file via either e-mail, CD or DVD. Photos must be clear, sharp, and well-lit. Cell phone photographs and other low resolution items are generally not publishable. Photographs can not be returned. Please do not attach photos with tape or staples.

All news items are subject to editing, and all photographs are subject to cropping. Photographs must depict people. No landscape-, building-, or object-only photographs will be printed. News items and/or photographs can be published one time only. News items and/or photographs depicting benefits and activities for secular or outside organizations will not be published. Deadline for submitting news is one week prior to requested publication date.

Articles that are not date-sensitive will be published on a space-available basis.

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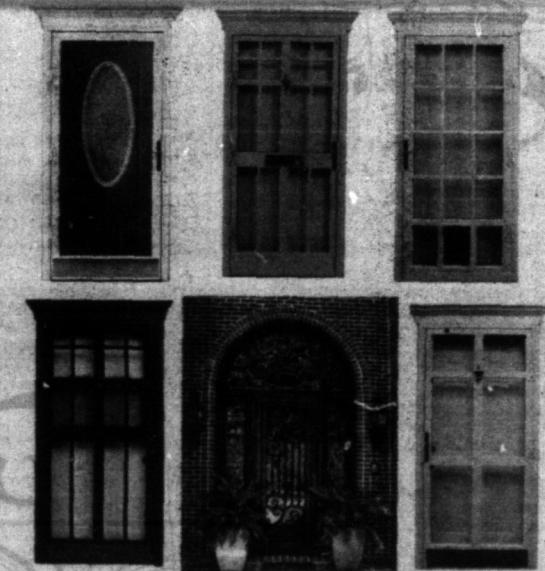
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SUNDAY SCHOOL LESSONS FOR APRIL 14, 2013

Be Loyal • 2 Timothy 1:3-18

In our lesson's passage the apostle Paul, told Timothy not to be ashamed (v. 8). He also mentioned his own lack of shame in verse 12. Paul used this same Greek word in Romans 1:16 when he wrote, "For I am not ashamed of the gospel..." KJV. Jesus used the same word when He said in Mark 8:38 and Luke 9:26, "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels," KJV. The implication of all these verses is clear: God does not want us to be ashamed of Him or His kingdom.

As in the middle of the first century when 2 Timothy was written, we live today in a society with few restraints. Most anything goes. Those who stand for biblical principles and standards are sure to be ridiculed. While we may not be able to imagine ways for Timothy to have been ashamed, we can clearly see scenarios today when believers will be tempted to remain silent.

Ashamed is defined as, "Embarassed or feeling guilt because of something one has done, or reluctant to do something through fear of embarrassment or humiliation." Concerning the first part of the definition, James 5:16

reads, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availleth much," KJV. When our sins are forgiven because we have trusted in Jesus Christ, and we have confessed our sins to Him, we have confidence and are not ashamed. Guilt leads to shame.

May we be
prayed up
and right
with God so
we may not
be ashamed
before a
anyone.
If some-
one came
into your
house and

looked through your things, would they find anything that is not Christ-like? If they searched your computer or viewed what you view on your TV screen, would you be embarrassed or ashamed? If so, being ashamed comes from unconfessed sins which need to be confessed and demand repentance.

Shame also comes from a fear of embarrassment or humiliation, according to the second part of the above defini-

tion. Paul taught Timothy in verse 7, "For God has not given us a spirit of fear, but of power and of love and of a sound mind," NKJ. Here is our key to our not being ashamed. It is truly a gift of God. The verb translated given in verse 7 is in past tense in the original language, with the further meaning that the action has been completed totally. This verb de-

scribed what God did not give and what He did give us. We were not given fear, also translated

in the New Testament as cowardice or timidity. Since James 1:17 teaches that every good gift if from God, and verse 7 here says God did not give us fear, it was either from our adversary Satan, or from our sinful self. Either way fear is not given by God.

God, instead gave us power, love, and sound judgment, according to verse 7. These have already been given and need only be appropriated. The

Greek word translated power is also translated might, strength, force, and ability. The Greek word translated love is also translated affection, and refers to the highest Christian virtue. The Greek word translated sound judgment is only used here, but also may mean self-discipline or self-control. Since God has already given us these three, may we rely on His power, love the lost, and discern God's will through sound judgment.

The apostle Paul used himself as the pattern for young Timothy to follow. He said of himself in, 2 Timothy 1:13, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus," KJV. The Greek word translated form here also means model, example, prototype, and standard. We must seek to influence the lost without being influenced by the lost. We do that by following the pattern of godly people.

When we are right with God, loving lost people, and using good judgment, we will gladly share God's word with them. So decide today to get prayed up and stand up.

Henson is pastor of Oakdale Church, Brandon.

Honoring God's Holiness • Leviticus 5:1, 4-5, 14-16; 6:1-7

Let's face it, if we had to pick our least-favorite book of the Bible to read and study, for many of us, Leviticus would probably come to mind. We might even roll our eyes at the thought of gleanings spiritual truths from this Old Testament book. However, the whole Bible "is inspired by God and is profitable for teaching, for rebuking, for correcting, for training in righteousness" (2 Timothy 3:16 HCSB), so God wants to show us His purposes for having this book included in the canon of Scripture.

Last week, we observed the Frantic family's chaotic Sunday morning, and how ill-prepared they were for an encounter with a holy God. This is the second lesson in a four-week series exploring God's holiness, one of His attributes many probably don't really consider often or understand well. If an average Sunday School class was asked to write one-word descriptions of God's character, the list would probably begin with "loving", "faithful", or "forgiving", but "holy" might not even make the top five. Perhaps it's time we dive on the spiritual meat of Leviticus. This week, we'll learn to honor God's holiness in our relationships with Him as well as one another.

Sin. From the death-bringing bite in Eden to the wrongs we've committed since getting out of bed this morning, humanity's misdeeds continually of-

fend God's holy character. Believers, knowing God is gracious and willing to quickly forgive (1 John 1:9 and Psalm 103:8), sometimes treat sin casually. God certainly doesn't see it that way.

Leviticus details various kinds of sacrificial offerings God required of the Israelites, including the burnt offering, the grain offering, the peace offering, the sin offering, and the trespass (or guilt) offering. Chapter 4 gives a commentary on the sin offering and chapter 5 focuses on the guilt offering. In *With the Word* Bible commentary, author Warren Wiersbe says these were "for unintentional sins of ignorance and not for deliberate sins of disobedience." He goes on to point out that for willful, deliberate offences, "God made no provision for a sacrifice....All the offender could do was plead the mercy of God." (See Psalm 51:16-17.)

Leviticus 5:1-4 reveal that failing to do right as well as doing something wrong produces guilt (see James 4:17). Both are an affront to God's holiness, and must be dealt with, once the per-

son realizes he has displeased the Lord. Along with the required sacrifice, the offender "shall confess that in which he has sinned" (verse 5 NASB). For believers today, our relationship with God is eternally secure (Hebrews 10:14), but sin breaks fellowship. Confession and repentance (turning from the sin and resolving not to repeat it) are both necessary for restoring this fellowship.

The guilt offering could involve both sacrifice and restitution," states Wiersbe. "It reminds us that sin harms others (v. 16) and that true repentance ought to result in our making right the things we have done wrong.

In the Life Application Bible, a footnote for Leviticus 5 gives insight into verses 15-16: "It was for those who sinned in some way against 'holy things' - the tabernacle or the priesthood...." Along with a blood sacrifice, an additional "fifth part" was to be given to the priest, who would make atonement for the offender.

Chapter 6 continues with instructions about the guilt offering. Note



Bible Studies for Life

with Ann Maniscalco

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Chapter 6 continues with instructions about the guilt offering. Note

verses 2-3 (NASB): "When a person sins and acts unfaithfully against the Lord, and deceives his companion...or has found what was lost and lied about it..." God's word is clear; when we sin against another, we are also sinning against God. (David realized this when he begged God's mercy in Psalm 51:4). These verses also require restitution "in full and add to it one-fifth more." Following these precepts, the Israelites exhibited a reverence for God's holy and righteous commands and character.

Restitution is to be done quickly. Verse 5 says it was to be done "on the day" the person presented his guilt offering. And this was a minimum amount for making amends. Today, we are "not under law but under grace" (Romans 6:14 NKJV). As our Lord Jesus touched Zacchaeus, the despised extortioner was transformed, offering to go well beyond what was expected (Luke 19:8).

God is holy. Man is sinful. Separation exists. Only a blood sacrifice provides atonement and reconciliation. The Old Testament lamb was a figure. The New Testament Lamb is fulfillment. John 1:29 (NKJV) declares it: "Behold! The Lamb of God which takes away the sin of the world!"

Maniscalco is a member of LeMoyne Boulevard Church, Biloxi.

Revivals & Homecomings

► Goodwater Church, Magee: 28; worship, 10 a.m., followed by potluck lunch and 1 p.m.;

Billy Williams, speaker; Ed Meadows, music; former pastors and members sharing. For more information, call (601) 849-2245.

► Airport Church, Grenada: Revival, Apr. 14 - 17; Sun., 5:45 p.m.; Mon. - Wed., 7 p.m.; Robert E. Alexander, speaker; John W. Lancaster, pastor.

► Concord Church, Booneville: Revival, Apr. 14 - 17; Sun., 6 p.m.; Mon. - Wed., 7 p.m.; Doug Horton, speaker; Robert E. Walker, pastor.

College News



Thirty-seven **WILLIAM CAREY UNIVERSITY** students from the Hattiesburg campus were named Who's Who Among Students in American Universities and Colleges. Pictured, photo 1, are some of the students: (front row left to right) Amanda Guin, Moselle; Danielle Walters, Carriere; Cynthia Smith, Petal; Nancy Barnard, Laurel; Anna-Lauren Fontenot, Waynesboro; (back row left to right) Sean Hodges, Vancleave; Stefan Sartori, Belgrade, Serbia; Christopher Wood, Coalbrookdale, England; and Caleb Preniss, Leakesville. Photo 2, (front row left to right) Alex Lahasky, Overland Park, Kan.; Rebecca Lefler, Petal; Charrie Berard, Sumrall; Jacqueline Godshalk, Richton; Jennifer DeMelo, Kenner, La.; Eric Cooper, Sumrall; (back row left to right) Cassie Lasher, Lumberton; Rachel Harris, Petal; Haley Bryant, Bassfield; Courtney Daley, Carson; Marian Mauseth, Indianola, and Jessie Martin, Lumberton.



Ian Hammond, Hurley, received the 2013 Byrd Memorial Preaching Award at **MISSISSIPPI COLLEGE**. Hammond is a history major and plans to graduate in May. His sermon was titled From the Depths of Despair to the Heights of Heaven.

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